To such as are not satisfied with a Profession, without the true Life and Power; but have sincere desires in their hearts after the Lord himself, and a willingness to be acquainted with his pure living Truth, and with the Souls true Guide and Leader, This Experience is in my heart to express unto you, which we have all-along witnessed in our travels out of the dark corrupt Land, into the Land of Life and Purity.

WE have still found the willer, the runner, the self-striver, the wise comprehending part, *&c.* left behind; and the Grace of God alone able to lead towards him, and the birth which is of and by grace still to obtain the mercy. And Christ is our life; and in the union with his Spirit lies all our ability and strength; and that knowledge of Christ which we witness to be life eternal, we did not meet with whilest we thought to have it in the Scriptures, but it hath been all along revealed to us by Gods Spirit: so that we can truly say, flesh and blood did not reveal the Son to us, but the Father. Yet that which the Scriptures testify concerning Christ, is exactly true according as is there related, and is so acknowledged and really owned by us, though we obtained not our knowledge of Christ by the letter, but by receiving a Principle of Life from God; and coming into union with his Spirit, we came to the true knowledg and owning of the letter, which as it came from the life, so can only be rightly read and understood in the life from which it came: So that he that is out of that, cannot but err concerning the letter, and misjudge concerning the things of God; whereas he that is guided by & lives in Gods Spirit (receiving his knowledge there) cannot err concerning the Spirit or concerning the Letter, but hath that within him, which gives to him and preserves him in the true sense and understanding of both.

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FROM THE
ANDREW PRESTON PEABODY
FUND
February 6, 1937

Now friends, this is an excellent thing indeed; To come to and be acquainted with and receive that, which the Scriptues testifie of, to wit, to receive Christ, to feel union with him in his Spirit, to enter into the new and holy Agreement with God, into the everlasting Covenant of Life and Peace, to feel the partition-wall broken down, and the wall of salvation reared up, and the defence which is thereby; To find the Law of God, the Law of his Life, the Law of the New Creation written in the heart; the pure fear planted there by God, which keepeth the mind and spirit from departing from him; to have his Spirit put within, causing to walk in his Wayes, and to keep his Statutes and Judgements and do them: and so to have union and fellowship with the Lord in that which is pure and living of him, in Christ the new and living way, which was before the fall, and leads the obedient out of the fall, even beyond *Adams* state, into himself who never fell, in whom is no sin, nor erring, no not for the waifaring man, though a fool, who often erred and wandered before he came thither: but there the Fathers hand, even the hand of the eternal power is felt, which none can pluck out of. O that ye knew the infallible Leader, and were turned from darkness to the Light (and did believe therein) and from the power of Satan unto God, that ye through his Spirit might undeniably witness the mysteries of his Kingdom, and partake of and enjoy that with his Love, Grace and Mercy, plentifully distributes among his Children, that wait upon him in his own way, under the holy ordering of his Spirit: which was long harped at and longed after by many of us, but we could never meet with it, till the Lord in his Mercy caused the Light of his day to shine into our hearts, which chased away the Darkness of the night, and made the things of the day manifest.

Are ye of the house of *Jacob*? are ye of the right Seed? are ye of the true breathers after Gods holiness; after the Life and Righteousness of his Son? O then come ye, know, acknowledg, receive and wait to walk in the Light of the Lord: and do not joyn to that in you, which is separated from, and knoweth not the Light of the Lord, but opposeth it. And friends, I beseech you take heed in this point: for he that denieth, refuseth, opposeth, speaketh evill or thinketh hardly of any thing that is indeed of Christ, doth it to Christ himself, in Christs account (that is, Christ looketh upon

upon it, as if he had denied him, refuſed him, oppoſed him, ſpoke evill of him &c.) and it will be ſo laid to his charge in the day of the Lord: and indeed, ſuch is my love to you, and ſuch my deſire after your eternal good and welfare, that I would not have you ſtumble at the Light and Power of Life, which the Lord hath revealed and ſtretched out (in this day of his Mercy) to gather and ſave with; but feel the gathering by it from all that ſcattereth from the Lord, with the preſervation which is thereby and the effecting of that in your ſpirits, which it is able to effect, as it comes to manifeſt it ſelf unto you, and to put forth its ſtrength in you. So wait for the gathering unto the Light (the Light of the everlaſting Day of God) and into the Power which is able to redeem and defend the Soul from all that is contrary to God. And when ye are there, be diligent and faithful to the Lord: and feel (O daily wait to feel from him) the unclothing of your ſpirits from all their own unrighteouſneſs, yea from all their own righteouſneſs alſo (which are but as filthy rags before the Lord, even of the ſame nature with the unrighteouſneſs) that ye may be clothed upon with the new and living Garment, wherein there is neither ſpot, nor wrinkle, nor any ſuch thing. For they that are of Chriſt and in Chriſt, do as really put on the Nature, the Spirit, the Garment of the ſecond *Adam*, as ever they did put off the old garment, nature and ſpirit.

This is from one, who uprightly and ſingly deſireth your union with the Lord (in his pure Truth and holy Anointing) and your diſunion from all that is contrary to him.

Iſaac Penington.

A Query added, with its Anſwer.

Query.

WHat is the true Confeſſion of Chriſt, even that Confeſſion which ariſeth from the knowledge which is Life Eternal?

Anſw. Friends, I witneſs it to be this; A Confeſſion of his Nature, a Confeſſion of his Spirit, a Confeſſion of his Life, a Con-

feſſion of his Power. To confeſs the preſent living appearance of Chriſt; that is to confeſs Chriſt. *Behold*, ſaith he, *I ſtand at the door and knock*. He that heareth his voice, acknowledgeth him, letteth him in, ſubjecteth to his Truth and holy Spirit; he confeſſeth him. But, though a man ſhould acknowledge and confeſs all that is recorded in the Scriptures concerning him; yet if he know not his knocks, ſo as to let him in and become ſubject to his Power, he doth not confeſs Chriſt as he ought to do, and as God requireth of him. O that ye could learn thus to know Chriſt, and thus to confeſs him: for until ye thus know him, ye cannot thus confeſs him: and your knees muſt firſt bow at his Name, before your tongues can rightly confeſs him, to the glory of God the Father. For if ye will indeed glorify the Father, ye muſt bow to the Son, who is the Light wherein God dwels, in the ſhinings whereof he appears to and viſits the ſons of men. And as the Son himſelf is ſpiritual: ſo is the Light wherewith he viſits dark man. His Law is ſpiritual, able to convert the ſoul of any man in whoſe heart it is writ, and to make wiſe (the moſt ſimple among men) unto Salvation. For the Law of God writ in the heart, is from the Covenant of Life; and delivers and preſerves from the law of ſin and death, having the Light, Power and Spirit of Chriſt in and with it from whom it comes.

Now if ye would know theſe things clearly, certainly and infallibly; wait to feel ſome touches, ſome drawings, ſome convictions of Gods Spirit upon your hearts. And then diſpute not againſt them; but immediately become ſubject, ſo far as the Light and Drawings of the Father encline and lead the mind: and then ye ſhall ſee what he is that draws, and of what nature his drawings are. And if once ye come to feel the precioufneſs of his Ointment, and to partake of it, receiving it and following it, it will bring you into the pure Virginity, which loves and longs after the Name that anoints with the pure living Oyl.

Friends, I was once, where ye now are: and in that day, I alſo (through error and miſtake) called the Light, wherewith Chriſt hath enlightened man, *natural*, as ye now do. But the Lord hath ſince ſhewed me, that it was not the true birth of life in me which ſo called it: and it is alſo manifeſted to me in his Spirit of Truth (which deceives not) that it is not the true birth in you, which

ſo

ſo judge of it. O that ye were born of the Spirit, and in it knew the names of things from their nature, and might be taught of the Father to worſhip in the Son; which ye can never do, till ye come into the Son's Light: and that is the Sons Light, even that wherewith he hath enlightned men, that they might believe in the Father through him. The Scriptures (or any words ſpoken or written) are not the Light it ſelf, but teſtimonies concerning the Light. Now that which ye are to come into, and to dwell and abide in, is the Light it ſelf: which Light was before any words that teſtifie of it, and is the ſubſtance of all the Shadows and the end of all the Teſtimonies concerning it. He is *Alpha* and *Omega*, the Begining and the End of the New Creation of God. O that ye ſo knew him!

That from which the Scriptures came, is the Thing, the Life, the Spirit, the Power it ſelf: which is able to write inwardly, as well as outwardly. And he that knows the Thing, and is led to the Thing by the inward writing (which is the Teſtimony of Jeſus, the Spirit of Propheſie) he by the Teſtimony of Jeſus, by the Spirit of Propheſie is led to the Holy Power; which he believing in, it prevails to ſave him out of the contrary ſpirit and power. And this the *Gentiles* without the Law, the *Jews* under the Law, and the Believers under Grace, had ſpritually all one and the ſame Way and Path of Life unto Salvation: and God will be clear and juſt in judging them all according thereunto, who had all ſome manifeſtation of the Goſpel and Power which ſaves, according to the diſpenſation of the good pleaſure of the free giver. And mens periſhing in the time of every diſpenſation, is not for want of Light and Power from God, but from mens withdrawing and apoſtatizing from the Light and Power, which in every Diſpenſation of Life ſtretched forth its Hand and Arm ſufficiently to gather and ſave.

There

There is one thing more in my heart unto you, at this time, which is

Concerning applying the Promiſes.

THe Promiſes of God are great and precious, and give to partake of the Divine Nature, thoſe that wait upon the Lord in the Faith and Obedience of his Truth. Now there are eſtates and conditions to which they do belong, and there are eſtates and conditions to which they do not belong: and if any one apply any Promiſe to himſelf, he not being in that eſtate and condition to which that promiſe belongs, he deceives his Soul, and ſucks not in the true ſweetneſs and comfort of the Promiſe, but of his own imaginary apprehenſions concerning the Promiſe.

There is a ſtate of wounding, of judging, of Gods pleading with the Soul, becauſe of Sin and Tranſgreſſion. Now he that breaks and wounds, he alone can bind up and heal: and the Lord is to be waited upon, in the way of his judgments, until he ſee meet to bind up and heal. Now the Lord heals by the ſame Spirit and power wherewith he wounds: but it is hard to lye under the judgment to bear the indignation of the Lord, and ſo keep the wound (which he makes) open, till he pour in the Oyl and heal. For there is that near, which will be offering to heal before the ſeaſon, and will be bringing in promiſes and applying promiſes, otherwiſe then the Spirit of the Lord intendeth or applyeth them. Now this is diligently to be watched againſt, that the hurt of the ſoul (judged and wounded by the Spirit of the Lord) be not healed ſlightly, and peace ſpoken to it (and an expectation and hope raiſed in it) which is not of the Lord. But this is the right way, even to give up to feel that which wounds, & to receive the woundings of thy ſouls friend & lie low before him in the wounded ſtate, waiting upon him in the way of his judgments and righteous indignation; till the ſame that wounded, ſpeak peace. For the ſame is to ſpeak peace, and not another. *I the Lord wound, and I heal: I kill, and*

I make alive. Judgment is mine and Mercy is mine; and they both iſſue from my lips. (ſee Iſa. 12. 1.) So every one, that would not be deceived about nor miſapply the promiſes; wait to feel that in you, which leads into the condition to which the promiſe belongs, and to be led into and kept in the condition by it. And then, the ſame that leads into the condition, will apply the promiſe to him who is in the condition, the ear being open to him, harkning to the Lord, waiting what he will ſpeak, who ſpeaks peace to his people in his ſeaſons, and having the ear ſhut againſt the voice of the unrighteous troubler of the ſouls of Gods Heritage. Yea, he that applyeth the promiſes to the ſoul (having brought it into the ſtate to which they belong) he alſo will lead and bring unto the fulfilling of the promiſes, even to the receiving of the good things promiſed and waited for: ſo that the ſoul ſhall witneſs the Goſpel to be a Glorious State indeed; a State of Life, a State of Liberty, a State of Power, a State of Dominion, a State of Holineſs, a Kingdom of Righteouſneſs and Peace, wherein there are Everlaſting Manſions and dwelling places in Chriſt Jeſus, for the Seed of the Righteous for evermore. The Lord God of everlaſting Mercy, Life, Power and rich Goodneſs, cauſe the Light of his own holy Spirit to ſhine into your hearts, guide you thereby into, and in the true way, even in the pure living path (which was and is but one for ever) that ye may come into the true poſſeſſion, and full enjoyment, and infallible witneſſing of theſe things.

23 of the 2d. mon. 68.

There is another Query, *of great concernment, which ſpringeth up in my heart towards you.*

Query. IS not the Spirit, or Anointing, the great Goſpel-Promiſe, and the great Goſpel-Ordinance? Is not he *Truth and no lie*, and the leader out of all lies and deceits into the truth, and the preſerver of the mind and ſpirit therein? *Little Children,*

Children, ſaid the ſame Apoſtle, who had directed to the anointing, *keep your ſelves from Idols*. Is there any poſſibility of being kept from Images and Idols, but by him? Can any underſtand the things of the Spirit, or the words ſpoken by the Spirit concerning ſpiritual things, but by him? and then, is not every apprehenſion, that ye take up from the Scriptures concerning ſpiritual things, which ye have not from him (but comprehend and gather of your ſelves) an image or conceiving of your own concerning that thing, and not that true knowledge and underſtanding of the thing which he alone can give? O that all the Chambers of Imagery were thrown down in you, and every Idol of the heart and mind diſcovered to you, and broken down by the Light and Power of the Lord; that ye might come to that which is pure and living, and by its purifying know the pure heart, the pure mind, the pure conſcience, and offer up the pure perfect offering, not the lame, blind imperfect *&c.* which were not accepted (in the figure) under the Law, nor acceptable under the Goſpel, *Mal.* 1. 11, 13. and *Chap.* 3. 3.

Friends, ye muſt know that which is pure from God, and ye muſt come into it (out of that which is impure, into that which is pure.) Now that ye may do ſo, ye muſt know the purifying: for nothing that is impure, can enter into that which is pure. Yea, ye muſt become Prieſts to God, and wear the Prieſts Garment, the pure Garment, the Living-Garment, the fine Linnen, without mixture of the Woollen. Ye muſt be born of the innocency, be clothed with the innocency. The ſtony, hard, deſperately-wicked heart muſt be taken away, and the tender heart of fleſh received, the mind renued to God, the fear put within (which cleanſeth and keepeth clean) the Law writ within, the Spirit of the Lord put in the inward parts, and felt powerfully operating and changing there. Yea and the inſide muſt not only be clean, but the outſide alſo: for ye muſt be clothed with the Spirit, clothed with the Lambs Righteouſneſs and Holineſs; and thus ye muſt appear before the Lord in his Temple, which is the beauty of holineſs, whoſe Houſe holineſs becomes for ever; where ye are never to appear in your own filthy rags, but in the Nature, Spirit, Righteouſneſs and Life of Chriſt. And thus ye are wel-pleaſing to God, even in that which is of God; being born of that, formed of that, found in that, appearing

pearing in that. But in his own, no man can be excepted: for it is determined of God, and ſtands irreverſible for ever, that in his own (in his own knowledg, in his own faith, in his own obedience, in his own righteouſneſs, in his own willing and running &c.) ſhall no fleſh for ever be juſtified in his ſight; but only and alone in the Nature, Spirit, Life, Righteouſneſs, Faith, Obedience and Holineſs of his Son. Therefore wait for the Seed, that ye may know the Seed, feel the Seed, the pure Seed of Life (the Leaven of the Heavenly Kingdom) and may witneſs it ariſing and come in you to do the will, and you in it quickened and enabled to live to and ſerve the living God. And when ye know this Seed, ye know Chriſt: and when ye receive this Seed, ye receive Chriſt: and if it live in you, Chriſt lives in you: and in it (being in it, and abiding in it) are ye Heirs of the Life, Kingdom and Power, which hath no end; and ſhall daily feel the promiſes, and bleſſings belonging to the Seed, flowing in upon your ſpirits. But if ye content your ſelves with that knowledge of Chriſt, which the erring and apoſtatiſed ſpirit of man (from the Life and Power) may gather out of the letter of the Scriptures, and feed thereon: that will not nouriſh you up to eternal Life, but death, and ſin, and the gates of Hell will have power over you notwithſtnding that: but if ye through the Spirit, receive power over that which is contrary to God, and through him mortify the deeds of the body, yet ſhall live. Therefore wait for the manifeſtation of the pure Power of the endleſs Life, which is now diſpenſed from on high (bleſſed be the Name of the living One) and wait to know and be joyned to that Seed of Life, wherein and whereby it is diſpenſed, that ye may witneſs Chriſts Kingdom come to you, and the reign of your ſpirits with him therein, over all that captivateth from him, loadeth the ſoul, boweth down and oppreſſeth.

A POST-SCRIPT.

Concerning Deceit, and being Deceived.

THere is that which deceives (where it is harkened to) and there is that which is liable to be deceived by it. There is likewiſe that which deceiveth not: and there is alſo that which cannot be deceived. So likewiſe there is a pure fear and watching in the Truth againſt the deceit, leſt by any means it ſhould enter and betray. As alſo there is a fear that is a ſnare (which the true Faith preſerves out of) whereby many are entangled in the very bowels of deceit, even concerning thoſe very things, about which they are afraid they ſhould be deceived. This hath been experienced by thoſe, who have been acquaintd with the Lords precious Truth, and thereby are come to know and diſcern the wiles and devices of Satan; who often hath quenched what the Lord hath kindled, by his ſtirring up a fear, leſt it ſhould not be of the Lord, but from the ſpirit of deceit.

It is true, that in the apoſtacy from the Life and Spirit of Truth, deceit did generally prevail and overwhelm the minds of people. And ſo far as people are yet in the Apoſtacy (not being gathered and redeemed out of it, by the Spirit and Power of the Lord) they are yet under deceit; though perhaps they littel think ſo. Little did we think formerly (and little do they think now, who are now in that ſtate we were then in) that while we ſo much feared being deceived, we were already deceived, being ſhort of the Life and Power of Truth, which alone is able to make free and preſerve from deceit. When the Lord cometh to bring to the primitive light and principle, that he might perfectly deliver out of deceit; what can the enemy do more advantagiouſly towards keeping his hold in the mind (and towards keeping the mind in the deceits wherin he hath already entangled it) then to ſtir up and heighten a fear in it, leſt the precious Truth, which God maketh manifeſt to deliver the ſoul by, ſhould be deceit? And they that harken to and let in the voice of the deceiver, muſt needs beleive it to be ſo. And

thus,

thus, with them, Light cometh to be called Darkneſs, and Darkneſs Light. Yea, who is it, at this day, who eſcapeth this ſnare, of calling evil good, and good evil? ſurely, none but he, whoſe ſoul is led into and lives in the Light and Power of Truth.

For moſt men take up principles (according to their own, or other mens underſtanding of the Spriptures) and judge according to thoſe principles: and ſo the Spirit and Light of the Lord judgeth not in them, but they themſelves judge according to an aſſumed knowledg. So that fleſh is not ſilent, the man is not dead in them and brought to nothing, but only lives in an higher Region then he did before. Before he lived in an apparent unrighteouſneſs: now he lives in an imagined righteouſneſs and faith: but not in the Sons Righteouſneſs, not in the Sons Faith, not in the Sons Power, not in the Sons Dominion; but at beſt only in that which he apprehendeth and ſtrongly imagineth to be ſo.

O happy is he, who is come through all his own imaginings and conceivings about the things of God, and his own apprehenſions about Scriptures and promiſes, and is come into the thing it ſelf, into the Spirit of Life (into the Truth and into the Power) and who walks with God therein, daily witneſſing the Redemption which is of him, through his Son Jeſus Chriſt, who is known and partook of in the pure quickning Spirit, and not otherwiſe. And he that is truly begotten of God, and dwels with him in the Light which is eternal, knows that he is of God; which others may ſtrongly imagine they are, but none elſe can truly know it, but may eaſily err and be entangled in the deceits of the enemy (about the new birth and other weighty things) while they are greatly afraid of being deceived by him, and ſo (through that fear) fly the pure Truth, which frees from deceits, leſt it ſhould deceive them.

THE END.